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Salter's Hall 1719 and the Baptists.

THE story of three meetings of dissenting ministers at Salter's Hall, to send advice to the Presbyterians of Exeter, distracted on a point of Christology, has often been told. The best recent account is by J. Hay Colligan, in his *Eighteenth Century Nonconformity*, 1915. Attention has naturally been directed chiefly to the doctrinal question involved. But the "Synod," as it was nicknamed, proved a turning-point in Baptist history, on another issue also. The present study is for two purposes: to point out how the Baptists on this opportunity secured an equal footing with the Two Denominations of dissenting pedobaptists; and to show that they were far more numerous than has been thought.

1. Improvement of Baptist status.

Baptists at this time formed two nearly equal bodies, between which there was no intercourse, but occasional sharp quarrelling. Those of 1612 followed John Smyth in his Arminian doctrines, and had organized as early as 1654 into Associations and a General Assembly. Within a few years singular Christological opinions were introduced by Matthew Caffyn of Horsham, and were adopted by many southern churches, but strenuously opposed by the midland. After repeated dissensions, the Assembly was rent in twain, and in the year 1718, not only all the Kent-Sussex churches, but all the London General Baptist churches except one, held a somewhat low view of the personality of Christ. It would be wrong to label this Arian or Socinian; it was quite distinctive, and the

only name that could fairly be linked with it would be that of Hofmann. But of this filiation the churches were blissfully ignorant; they were actually called by their opponents, Caffinites. Still less did they know anything of the Greek fathers, though Monk did call them the new Eutyichians; they were not trained to understand the abstruse doctrines studied by Hallett and Peirce of Exeter, Clarke, Waterland, and other episcopal divines: they prided themselves on studying scripture in the light of scripture, and followed Caffyn as a pious and learned student of scripture.

The younger Baptist denomination was not quite so aloof from the world of theology. In 1644 the London Baptist churches had taken a Calvinistic Separatist confession of 1596, as Prof. McGlothlin has just shown; adopting some articles word for word, omitting others, contradicting more, they had produced a very explicit Calvinistic confession. Again in 1677, when dissent was at a low ebb, they had deliberately treated the Westminster Confession in the same way, modifying it with the help of the Savoy Confession, and adding plain Baptist teaching, but trying to show as far as possible their kinship with the Calvinist Presbyterians and the Calvinist Independents.

The opposition between these two Baptist bodies was nowhere more marked than in London. One or two ministers who had grown up among the General Baptists, and were called to London churches, had there changed their views, especially under the influence of Kiffin and Knollys; the secession of Keach, Adams, Key, Allen, Piggott, Taylor, to the Particular Baptists, greatly embittered the relations of the two communions. Laymen like Hollis and Crosby, with a pacific minister like Stinton, attempted in vain to ignore the differences, and to draw the two bodies together. But so far as London was concerned, the only effect was that a single church, Paul's Alley, in

Barbican, refused to adopt either adjective, ordered its preachers to be silent on the points at issue, dismissed one for infringing the order, and carefully associated ministers of both parties whenever united action was necessary. The church was important, and at this time had three educated ministers; its pastor, Joseph Burroughs, and two assistants, John Gale Ph. D. of Leyden, whose criticism of Wall's History of Infant Baptism is accepted as classic, Isaac Kimber, author and schoolmaster. But no other London church attempted to stand aloof from the two Baptist bodies. And no other London church had any member or minister with any university training. It might almost be said that of London Baptists, only these three men and Hodges were competent to discuss any intricate point of theology.

But the trouble had arisen in the West; and Bristol was more centripetal than London, so far as Baptists were concerned. It had held together the Assembly of Particular Baptists, which London grew tired of after 1693; and there was a yearly meeting not only of the English of the West, but of the Welsh till 1700, and of English reaching up to the Midlands. A leader who had settled at Southwick, and had lately died, Thomas Collier, had wielded great influence due to his evangelistic labours of half a century before, and had been installed as "Messenger," a sort of General Superintendent. Under his guidance, the West had declined to pay any attention to the Westminster Confession; it drew up one Confession "of Somerset" in 1656, and a second in 1693. And here alone do we find the attempt successful for a time, to unite all Baptists, whether of Arminian or Calvinistic origin. The churches of Sarum and Tiverton, sprung from the teaching of John Smyth, were found in fellowship with that of Plymouth due to Cheare, of Bristol due to Canne, and many less known.

The names General and Particular were not much heard in the West in 1718. Nor did any one there care much about Caffyn and his exceptional views.

But the disturbance among the Exeter Presbyterians did arouse an echoing chord in the neighbouring Baptists. And so when Exeter appealed to London for advice, the Western Assembly formally commissioned John Sharpe of Frome to go and hold a watching brief.

At this point we must observe the state of things among the London Pedobaptists. Under Charles II they were still in two sharply divided denominations, Presbyterian and Independent. In 1646, to conciliate the Scotch, it had been agreed by Parliament to remodel the Church of England on Presbyterian lines. But there had been even in the Westminster Assembly certain Dissenting Brethren, and these had come to terms with the Brownists, so that by 1658 they had unitedly declared themselves in the Savoy Confession. All were Calvinist, but the Presbyterians had pledged themselves to the Scotch model, the Independents wanted each church to be independent of every other. The long persecution under the restored Stuarts had quite prevented any presbyteries meeting, and had made both parties less keen on differences of organization. So in 1691, when it was clear that the Church of England would not be remodelled to re-admit the Presbyterians, a careful attempt was made to unite them and the Independents. Nine Heads of Agreement were elaborated, and on their basis the London ministers of both parties united. This of course entailed the Presbyterians acquiescing in the practical abolition of Presbyteries.

But speedily a new line of cleavage developed. Both parties had united to establish a series of lectures at Pinners' Hall; and some of the lecturers promulgated antinomian doctrine, whence controversy

developed, in which the famous Daniel Williams was a leader. As a result, four of the lecturers drew off in 1694, and with two new ones, established a new series at Salters' Hall: the two who were left, were reinforced by four new ones, and continued the Merchants' Lecture. From that time, the "Presbyterians" crystallized afresh round Williams and Salters' Hall, the "Independents" around Pinners' Hall. The terms no longer related to government, but to doctrine. Elias Keach seems to have preached the morning lecture at Pinners' Hall in 1692 or 1693, but with one other possible exception, Baptists had no part nor lot in the institution; whatever the reason, they were simply left out. And this was typical of the general attitude towards them.

The result was that Presbyterians had their Fund and their managers, Independents had their Fund and their managers: yet they strove to act together as far as possible, recognizing that if divided they would easily be conquered; so for political purposes they formed a Committee of the Two Denominations. Baptists did not attempt to co-operate with Pedobaptists. In January 1688-9 the Prince of Orange was welcomed by a deputation of about ninety ministers "that go under the names of Presbyterial and Congregational": but neither with them nor separately did Baptists appear. When in 1696 King William escaped assassination, the Two Denominations congratulated him, but Stennett headed a separate Baptist deputation for the same purpose. When Louis XIV in 1701 broke the treaty of Rijswijk, again there were two separate deputations with loyal addresses.

During the reaction under Anne, there are a few faint signs that Baptists sought to draw near the Pedobaptists, of which the most marked was a united supplication in the name of the whole body of Protestant Dissenters in England, that the Schism

Bill might not be passed. And next year Stinton tried to rank the London Baptists alongside the Two Denominations, claiming that they had been once on more friendly terms; but his effort was as vain as his plea was dubious.

That same year, 1715, he was more successful in drawing all London Baptist ministers to a meeting, hoping to obliterate the distinction of General and Particular; but in a very short time the oil and the water separated again. In 1717 the Particular Baptists established their Fund, reviving the project of 1689, imitating the success of the Presbyterians and of the Independents, and refusing many who wished to join.

Thus in 1718 there was in London an organized Committee of the Two Denominations, there was a Fraternal of all Baptist ministers, there was a Particular Baptist Fund.

The appeal from the Exeter Presbyterians was naturally taken to the Committee, and in the ordinary course would not have concerned Baptists at all. But there were two points of contact. Sharpe had been officially sent by the Western Assembly to see what would happen; and John Shute Barrington, the driving force on the Committee, was a friend of John Gale the Baptist. And so it happened that when all the London ministers were convoked at Salters' Hall to hear a draft letter of advice prepared by the Committee, the Presbyterians and Independents found several "Anabaptist teachers" there also. There were all sorts of burning questions, both of doctrine and of order. Why should pastors from Norfolk, Reading, Northampton and the wilds of Westmorland come to a London gathering? Might assistants come with their principals? What were private chaplains and mere aspirants doing there? or at the other end of the scale, retired pastors? Some objected to the presence of laymen, others to laymen having presumed to draft

the letter of advice. The point that has never been commented upon, except by Crosby, is that Robinson of Little St. Helens and others objected to the presence of the "Anabaptists." Undoubtedly it was an innovation, but Shute Barrington wished to get business done, and those who understand the management of public meetings will appreciate the way in which he got inconvenient points of order shelved, and conciliated criticism by agreeing that laymen like himself would not vote, also by putting a Presbyterian in the chair as Moderator. And so the presence of Baptists was tolerated.

Whatever was murmured as to the irrelevance of their presence, as to their ignorance, as to one being a butcher, another a ribbon-weaver, another a tailor, another a glazier, and most of them not having been "ordained" as Pedobaptists understood ordination, they kept their places, and they voted. Alongside the Two Denominations were the Baptists.

They never surrendered the position gained. When the meeting split into two, Baptists attended each, and voted; and their votes were counted. When a new Fraternal was formed in 1723-4, it assumed the title of Board, in imitation of the Boards of the Two Denominations. And with 1727 the Three Denominations were formally recognized at court, being granted the right of united access. The Salters' Hall meeting was the occasion when the Baptists asserted a right to meet with the Two Denominations, and maintained it in the face of opposition.

Dr. Powicke, who has been good enough to read this article, points out that even in 1719 there was some talk of constituting a certain Body of Divines of all Denominations with James Anderson (the Scotch Presbyterian of Swallow Street, Westminster) as Secretary to the Society. In 1715 there had been a single instance of co-operation; 1719 saw not only

this conspicuous example, but a plan for permanent organization; 1727 saw it established and recognized at court.

It will be observed that Baptists only, secured this footing as a third constituent, not as a third and a fourth. The Calvinistic Baptist Fraternal of 1723-4, styling itself "The Baptist Board," was accepted in 1727 as a constituent of the Three Denominations; the General Baptists were not accorded such recognition. For many years they were allowed a minority representation on the Baptist section of the Committee, but this dwindled, and came to an end with the secession of most of the "Presbyterians" last century.

At the third sitting of the conference, it was proposed that members should reaffirm the doctrine of the Trinity, and the divinity of Christ. The moderator refused to put the motion, whereupon all who favoured it, withdrew, constituted a second conference, did subscribe again the relevant articles of the Church of England and of the Westminster Catechism, before sending their Advice to Exeter. It is admitted that this party, was slightly the larger, and by the time its Advice was complete, the number had risen to 78. It included all the Particular Baptists but two, with the one General who had a few years before adopted a similar signature test in order to exclude the adherents of Caffyn. The minority which remained at Salters' Hall finally rose to 73. Among them were 11 General Baptists, with the three from Barbican, and two Particular Baptists. Fifteen were in the majority, sixteen in the minority; so that had they all been excluded, the general result would have been the same.

Of the eleven London churches whose ministers were in the majority, five exist to-day; of the nine in the minority, another five. The extinction occurred in nearly every case when a lease ran out; there

appears to be no connection between non-subscription and death, as Dr. Powicke has shown also for the Pedobaptist churches. Of the ten Baptist churches still existing, one is Unitarian. That church in 1719 was supplied by Gale, who is usually named as largely responsible for the trend from orthodoxy.

The relative strength of the three denominations may be seen. In 1719, of Pastors and Assistants in London, there were 50 Presbyterians, 26 Independents, and four who were one or the other, with 27 Baptists. The "Palmer manuscript" of 1730 (which was summarised in the Protestant Dissenters Magazine for 1799 and the General Baptist Magazine for 1800) shows 44, 33, 27. In 1776 Josiah Thompson enumerated in London Westminster and Southwark 23 Presbyterians, 23 Independents, 23 Baptists. Most of the old evangelical Presbyterian churches are to-day reckoned in the Congregational ranks, while another wave of Scotch influence has created a new body of evangelical Presbyterians, who really do meet in presbytery. The census of 1902-3 shows for Inner London 68 Presbyterian places of worship, 204 Congregational, 284 Baptist, 23 Unitarian.

The effect of the advices sent to Exeter was felt in the Baptist Western churches, to which Sharpe of Frome duly reported. The tension became greater, and in 1723 there was a reorganization, when a declaration was made against Arianism, Arminianism, Antinomianism. Even so, the unrest was not allayed, and with 1732 came disruption. Next year the great majority adopted the Confession of 1677, and in some sense the Western Association of Particular Baptist churches dates from 1733, while the Western Association of General Baptist churches, which met that year at Moreton Hampstead, may also claim a descent from the old Western Assembly. Its fortunes may be traced in the minutes of the G.B. Ass'ssembly. Murch

has written the story of its churches, of which the most conspicuous member is Trowbridge Congire.

In the figures given hitherto, certain results of criticism have been assumed. These must now be justified in detail.

II. The Baptists who were present.

Dr. Powicke has drawn up classified lists of all the ministers concerned, and published them in the November *Transactions* of the Congregational Historical Society. He has annotated many names, but naturally we are able to throw a little further light on the Baptist. We are indebted to him for the improvement on Ivimey's list, iii.162; we retain his reference numbers.

Subscribers (15).

i.10 PB Thomas Harrison, Little Wild Street 1715-1729. Son of Thomas Harrison of Loriners' Hall, grandson of Edward Harrison of Petty France, the Commonwealth vicar of Kensworth. He gave great offence by preaching funeral sermons for members of other churches, and conformed in 1729, becoming vicar of Radcliffe. Ivimey omits his name.

i.17 PB John Skepp, Curriers' Hall, Cripplegate, 1712?-1721. Antinomian. The church never acquired any premises of its own, and died about 1859.

i.19 PB William Curtis, Wapping, ordained 1718, admitted to the Hannover Street Coffee-House Club on 6 February. He was unknown to Ivimey, and Dr. Powicke could not identify him. The church now meets at Walthamstow.

i.25 PB David Rees, Church Lane, Limehouse, 1683-1706-1748. The church had no premises of its own, died about 1774.

i.31 PB John Noble, Tallow Chandlers' Hall, Dowgate Hill, 1660-1696-1730. He was perhaps the

best educated of the PB ministers, and his church was the most famous, see page 79. But it disbanded on expiration of a lease in 1760.

i.33 PB Edward Wallin, Flower-de-luce Court, 1678-1702-1733. The church flourishes at Maze Pond.

i.40 PB Thomas Dewhurst, Turners' Hall, Philpot Lane, 1716-1723. He came from Bacup, and left in disgrace. This is the church which in 1727 was presented with the premises in Devonshire Square, absorbing the previous occupants who formally disbanded. The church meets to-day in Stoke Newington.

i.43 PB Mark Key, Devonshire Square 1703-1726. He had been a General Baptist till about 1693, and had given trouble by trying to convert G.B. churches into Particular. He was not ordained co-pastor here till 1706, after three years on probation. The church technically disbanded in 1727 in order that an incoming church might retain its endowments.

i.47 PB Edward Ridgway, "Angel Alley White-chapel" 1715-1729. The church had been founded by Elias Keach, had changed its place of meeting often, and at this time was actually sharing premises in Petticoat lane with the church of Humphrey-Hussey, which soon left it in sole possession. To-day it is in King's Cross. Ivimey, not only omitted Ridgway's name, but at page 541 expressly said he did not find it here.

i.48 GB Abraham Mulliner, senior, White's Alley, Moorfields, 1699-1739. Previously, Elder of Chichester; according to D'Assigny in 1709, a tailor. This church was the only G.B. non-Caffinite church; Mark Key had been minister. It was the oldest dissenting church in London, having come from Amsterdam 1612. It died out in Peckham about 1891, never having owned any premises.

ii.3 PB John Sharpe, Frome, Somerset, 1699-1740. The delegate of the Western Association.

ii.8 I Richard Pain of Loriners' Hall was originally a Baptist, and gathered a Baptist church; but he changed his views about 1710, and his church after some trouble re-assorted itself on his lines. He left "in an unhandsome manner about 1734," and the church went to White Row where it was in 1814.

iii.7 PB William Benson, Tottlebank. Case discussed further on.

iii.9 PB John Toms, Devonshire Square. He had been deacon and minister; this year was associated as co-pastor with Mark Key. On the death of the latter, he took a leading part in the fusion with the incoming church.

iii.16 PB Richard Glover. Named by D'Assigny in 1709 as a glazier. Had been pastor of Penington Street till its dissolution in 1712. Connection in 1719 unknown.

iii.18 PB Joseph Matthews, Cherry Gardens, Horsleydown. This was apparently a branch of Stinton's church in Horsleydown, and took independent rank only in 1728; it is not heard of after 1739.

Non-Subscribers (16).

i.6 GB John Savage, Mill Yard, Goodman's Fields, trustee from 1700, Elder 1711-1720/1. This Seventh-day church still meets at Canonbury, the only one left in the Empire.

i.11 GB Joseph Jenkins, Duke Street in the Park, Southwark, 1717-1731. He was a ribbon-weaver, first a member at White's Alley, Elder of Hart Street 1702, Elder of High Hall 1709, amalgamated it with Park in 1717, retired 1731, still lived 1736. His orthodoxy was unquestioned. The church now is in Borough Road.

i.12. Joseph Burroughs, Paul's Alley, Barbican, 1717-1761. He was the son of a P.B. deacon whose church at Penington Street disbanded in 1712; the

members migrated hither and amalgamated with the previous church here, then in the P.B. association. But at Joseph's ordination in 1717 the church invited two P.B. pastors and two G.B. elders to act. The church was refused as a patron of the P.B. fund in 1719, and therefore founded the G.B. fund in 1726. In the Palmer manuscript of 1730 Burroughs was stated to be a Socinian. He was one of the best educated Baptists, having studied under Dr. Ker at Highgate, then at Leijden. When the Three Denominations were first formally recognized, by King George II in 1727, he was chosen to head the deputation. The church in 1768 disbanded, most of the members joining an incoming church, exactly, as in the Devonshire Square case of 1727; see iii.5 below.

i.14. GB Lewis Douglas, Virginia Street, 1711-1720, when he was excluded for immorality. His orthodoxy was never questioned. The church now worships at Seven Kings. Ivimey, omitted his name.

i.15 I Jeremiah Hunt, Pinners' Hall, 1707-1744. He is a Pedobaptist, hard to classify, as has often been noted. So is his church, but it must at least be said that from first to last it was open-membership, and its most famous members and pastors were Baptist: see page 74.

i.16 Isaac Kimber, 1692-1755. Originally member of Wild Street P.B., trained by, and successor of John Ward; see *Transactions* iv.219. He was a "minister" or assistant, and was not at this time pastor or elder of any church in town or country, so is wrongly classified here. He took till this year, Sunday morning services at Barbican alternately, with Gale, who now took morning service each Sunday. Kimber went to help at Nantwich G.B., returned here in 1721, retired again on 28 June 1724 to make way for James Foster, went again to Nantwich 30 May 1725, returned 29 October 1729. The Palmer manuscript of 1730 names

him as if he were a pastor at Spitalfields; but as Richards of Lynn expressly says he never held any full pastoral charge, he was presumably then filling the interregnum at Artillery Lane between Kinch and Weatherley. Shortly afterwards he took over Ward's school. The statements of Ivimey, iv.217, need careful scrutiny. Ivimey did not know that he signed here.

i.17 PB Nathaniel Hodges, junior, Artillery Lane, Spitalfields, 1707-1721, resigned, knighted, J.P., died 1727 aged 72. He had been trained at Taunton, had been member at Plymouth and at Petty France, had been chosen on 16 August 1715 to head four ministers of each denomination in congratulating George I on the suppression of the rebellion. The church was invited in 1717 to join in the P.B. fund. Only under Weatherley did it become Socinian, twenty years later.

i.19 PB Richard Parkes, Sheer's Alley, White Street, Southwark, 1704?-1728? The church died out about 1765.

i.20 GB Nathaniel Foxwell, Fair Street, Horsleydown, 1702-1721. A butcher, according to D'Assigny in 1709. The church is the oldest in London, known from 1624, and now meets in Church Street, Deptford, having amalgamated with another church previously meeting there.

i.25 GB "John Ingram, Park, Southwark." This appears to be an error, for no such person is known. Ivimey has the entry "Benjamin Ingram, Fair Street, Borough," which is correct. Benjamin was a member here in 1712, Elder by 1731; in 1719 he was supplying at Hart Street, which had no Elder at the time. The Elder of Park was Joseph Jenkins, i.11.

iii.3 John Gale, Ph.D., 1680-1721. Called to the ministry, not pastorate, by Barbican P.B. 21 April 1706, now taking the morning service there; often preaching at Virginia Street and Deptford, both G.B.

iii.5 GB Thomas Kerby, Glass-house Yard, Goswell Street, 1688-1727. He was not an Assistant, but the Elder, and should be classed as i. Ivimey omitted his name. Church now at Winchmore Hill.

iv.10 GB Thomas Slater, Mill Yard, Goodman's Fields. Trustee since 1700, had published in 1718; not previously known to have been called to the ministry. Should be classed in iii. Ivimey omitted his name.

iv.12 GB Amos Harrison, Elder of Croydon, still publishing in 1743. Wrongly classed, should be ii. Ivimey omitted his name.

iv.16 GB James Richardson, Messenger for Kent. He never was an Elder, but was a member of Fair Street, Horsleydown from 1700 to 1731. He had been ordained in 1714 as Messenger, that is, superintendent of Evangelization. After work in Huntingdon and Ireland, he had settled down to take charge of Kent. He was thus in an anomalous position, as if a deacon of Woolwich should be appointed General Superintendent for the South-East Area. When he applied for membership in the Hannover Club, the case was specially considered, and declined on the ground that he was not an Elder in charge of one congregation. Ivimey omitted his name, replacing it by Thomas Richardson of Pinners' Hall.

iv.17 GB Richard Tuddeman, Glass-house Yard, Goswell Street; minister only, should be classed as iii. Still flourishing 1732. Ivimey omitted his name.

iv.18 GB Matthew Randall, Elder of Chichester. Became Elder of Virginia Street 1722. Should be classed as ii. Ivimey omitted his name. The Chichester church to-day, seems to have a Pedobaptist minister, and is practically Unitarian.

There is a question as to churches not represented. Dunning's Alley, was in great trouble at this time, leading to disruption and removal; this may account

for Jemmitt's absence. The PB cause at Deptford is shrouded in obscurity, but an entry of 1719 in the Hannover Club minutes says that John Biddle was encouraging John Green to preach; he may not have settled there by February, or may not have been whipped up by either party. New Way in the Maze is even more obscure; but there is no unidentified name in the lists at all resembling Warburton or Warren, the ministers there. The only curious case links with the Afternoon church at Pinners' Hall, formerly at Joiners' Hall under Harris and Maisters.

This church is often said to have called Thomas Richardson in 1718. He had been a member of Nesbit's Independent church in Hare Court, London; on 11 August 1714 he had been ordained pastor of the Open-membership church at Tottlebank, Lancashire, where in 1717 he had accepted a transfer of members from Samuel Bourn's church in Cartmel Fells. Now on 3 February 1718-9 proposals were made to reorganize the Yorkshire and Lancashire Baptist Association, and they were "Subscribed at Tottlebank by: Tho: Richardson Pastor. Will Benson: Ruling Elder," according to an entry in the church book. When the Association met at Rawdon on 27 May 1719, Richardson was there and signed again. This is conclusive proof that Thomas Richardson was not pastor at Pinners' Hall in 1718, and that Ivimey was wrong in substituting his name for that of James Richardson.

But strange to say, Samuel Bourn was at the London conference, and voted with the majority: there is no case of a more distant visitor. And seeing this unexpected fact, we look at the name of William Benson, who also voted with the majority, and whose identity is quite unguessed by anybody. It is not probable that it was the Ruling Elder of Tottlebank? There was time for him to travel with Bourn after

3 February, and arrive in London by the 18th. He was a man of weight, as is seen by the quaint entry at Tottlebank:—"Added March ye 3rd 1699-700 these 4 with great satisfaction to ye whole church Mr Will^m Benson Mrs Margret Benson John Wilson Elen Wilson."

Baptist results may be summarised thus, where the churches are arranged in order of seniority, the Generals marked*, the churches now extinct†, the non-subscribing ministers‡:—

White's Alley*†—Mulliner

Fair Street*—Foxwell‡, Richardson‡, Ingram‡

Wapping—Curtis

Turners' Hall—Dewhurst

Devonshire Square (amalgamated)—Key, Toms

Tallowchandlers' Hall†—Noble

Curriers' Hall†—Skepp

Dunning's Alley*†—(Jemmitt not present)

Virginia Street*—Douglas‡

Park*—Jenkins‡

Mill Yard*—Savage‡, Slater‡

Barbican†—Burroughs‡, Gale‡, Kimber‡

Glass-house Yard*—Kerby‡, Tuddeman‡

Goat Street†—(Stinton just dead)

Pinners' Hall†—(Hunt a Pedobaptist)

Deptford†—(Biddle not present)

(Penington Street†)—Glover

Pinners' Hall Seventh-day†—no pastor

Deptford, Church Lane* (amalgamated)—no elder

Pinners' Hall afternoon†—no pastor

Limehouse†—Rees

Hart Street*†—no pastor

Flower-de-luce—Wallin

Petticoat Lane—Ridgeway

New Way in the Maze†—not represented

Sheer's Alley†—Parkes‡

Wild Street—Thomas Harrison

Artillery Lane†—Hodges‡
 Swallow Street—no pastor
 Cherry Gardens†—Matthews
 Country Brethren
 Chichester*—Randall‡
 Croydon*†—Amos Harrison‡
 Frome—Sharpe
 Tottlebank—Benson?

Summing up our scrutiny of the names, we thus increase Ivimey's list of nineteen Baptists to thirty-one. And having cleared up some of the doubtful cases, we may tabulate Dr. Powicke's figures thus:—

SUBSCRIBERS.

		Town	Country	Assistants	Total
Presbyterian ...	...	24	3	2	29
Independent ...	...	15	5	8	28
P. or I. ...	...	—	2	4	6
Particular Baptist ...	...	9	1	4	14
General Baptist ...	...	1	—	—	1
Total ...	...	49	11	18	78

NON-SUBSCRIBERS.

	Town	Country	Assistants	Not settled	Total
Presbyterian ...	14	16	10	9	49
Independent ...	2	1	1	4	8
Particular Baptist	2	—	—	—	2
General Baptist	7	2	4	1	14
Total ...	25	19	15	14	73

Harecourt Independent Church.

On page 112 we have ingeniously packed three blunders into eight words. There is no Congregational church in High St, Islington. Union Chapel, Compton Terrace, Upper Street, was built in 1877 for a church which originated in 1801 and moved to that site in 1806. The original Hare Court meeting in Aldersgate was used till 1859, when a new building was erected in St. Paul's Road, Canonbury, and was hanelled on 2 June by Dr. Raleigh uniting in marriage Thomas Whitley and Emma Bradley Rooke.